

Bhagat Kabir - Sabad 61
jete jatan karat te ddoobe bhav saagar nahee taario re ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 335

jete jatan karat te ddoobe bhav saagar nahee taario re ||
karam dharam karate bahu sa(n)jam aha(n)budh man jaarie re ||1||
saas graas ko dhaato Thaakur so kiau manahu bisaario re ||
heeraa laal amol janam hai kauddee badhalai haario re ||1|| rahaau ||
tirasanaa tirakhaa bhookh bhram laagee hiradhai naeh beechaario re ||
aunamat maan hirio man maahee gur kaa sabadh na dhaario re ||2||
suaadh lubhat i(n)dhree ras prerie madh ras lait bikaario re ||
karam bhaag sa(n)tan sa(n)gaane kaasaT loh udhaario re ||3||
dhaavat jon janam bhram thaake ab dhukh kar ham haario re ||
keh kabeer gur milat mahaa ras prem bhagat nisataario re ||4||1||5||56||

Summary: Outer efforts have little transformative power if the attitude is self-centred and egoistic. Visible goodness can coexist with internal pride, creating the illusion of spiritual growth while the conscience remains unchanged. Furthermore, knowledge can become limiting if it fosters dialogue that encourages comparison or a sense of superiority. True transformation begins with humility, sincerity, and the courage to recognise the ego's movements within us. This allows life to be guided by clarity rather than self-assertion.

jete jatan karat te ddoobe bhav saagar nahee taario re ||
Despite countless efforts, they still drown and do not cross the worldly ocean. This suggests that ego-driven goals only add to the burden; therefore, transformation requires awareness, in which the compulsion to succeed gives way to the clarity of being.

karam dharam karate bahu sa(n)jam aha(n)budh man jaarie re ||1||
Despite performing many duties, rituals, and disciplines, the mind remains consumed by ego-driven intellect. This reflects how mere external restraints can strengthen the grip of pride, leaving the inner awareness untouched. (1)

saas graas ko dhaato Thaakur so kiau manahu bisaario re ||
The omnipresent force sustains the breath and provides nourishment, so why has your mind forgotten this essence? This points to the loss of inner gratitude when we overlook the very rhythm of existence, which reminds us of universal reality.

heeraa laal amol janam hai kauddee badhalai haario re ||1|| rahaau ||

This human birth is a priceless jewel, yet it is traded away for worthless coins. This reflects how life's deepest potential is squandered on fleeting cravings and trivial rewards, while its essence and purpose remain unrecognized. (1)(Pause)

tirasanaa tirakhaa bhookh bhram laagee hiradhai naeh beechaario re ||

Craving for possessions, thirst for more, hunger for stimulation, and delusion cling to the mind when deep contemplation does not arise within the heart. This relentless pursuit clouds our clarity and leaves the mind restless and unfulfilled, creating a bondage that hinders our true potential.

aunamat maan hirio man maahee gur kaa sabadh na dhaario re ||2||

Intoxicated by pride, the mind is captured when it does not hold the insightful words of wisdom within. This suggests that arrogance overpowers discernment that could protect the conscience from losing its centre. (2)

suaadh lubhat i(n)dhree ras prerio madh ras lait bikaario re ||

Enticed by pleasures and driven by sensory enjoyment, intoxicated by consuming them, the mind becomes distorted. This illustrates how repeated gratification takes control over the mind, weakening discernment and fostering a dependence on unrestrained compulsion.

karam bhaag sa(n)tan sa(n)gaane kaasaT loh udhaario re ||3||

Through our actions, a fortunate disposition allows us to connect with those who are inwardly attuned, enabling our evolution much like iron can float when bound to wood. This suggests that supportive wisdom can lift even the heaviest conditioned patterns; what seems inert, burdened, or resistant within us can become receptive, balanced and refined. (3)

dhaavat jon janam bhram thaake ab dhukh kar ham haario re ||

Wandering through cycles of existence in delusion, the conscience grows exhausted, and now I surrender, defeated by suffering. This moment reveals how the relentless search for meaning has faltered, and the pain of repetitive, impulsive behaviours opens awareness for transformation.

keh kabeer gur milat mahaa ras prem bhagat nisataario re ||4||1||5||56||

Kabir says that by embodying insights, the supreme essence is tasted, and in love for this state the devotee is liberated. This suggests liberation as an experiential process that realigns with the omnipresent awareness beyond ego-driven effort. (4)(1)(5)(56)

Essence: Bhagat Kabir reflects that when the mind wanders through repeated cycles of unresolved desires, it carries that distress from one experience to the next. The pain deepens as no lasting centre is found and the exhausting search for fulfilment begins to lose its force. However, this very weariness can open the way to discernment, in which self-reflection recognises mindless patterns rather than unconsciously reenacting them. Thus, liberation becomes an enlightening journey that realigns us with the ever-present awareness that transcends the confines of ego-driven effort.

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